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by Dr. M'Mahon, and authorized by Dr. Troy, in 1803. In the old edition (Rhems, 1582) the note ran thus—"Our Master referreth them *not* to the reading only, or learning them without book * * * * but to the deep search of the meaning and mysteries of the Scripture." Now, it may be asked, when the Romish bishops became dissatisfied with this note, and altered it into an entreaty that no one would understand the text as a command, how did it come to pass that they did not alter their translation, and that when they did not scruple to correct the translation of so many other passages? The reason was, because they knew that the first translators had rendered the passage in accordance with the opinion of the best Greek Fathers, who spoke the language of the New Testament from their childhood, and must be admitted to be competent judges of the meaning of a Greek word. We give a quotation from St. Chrysostom, the greatest of all the Greek Fathers, and on comparing it with the note in the edition of 1582, to which we have referred, the reader can have no doubt that these translators were guided by his authority in adopting the version, "Search the Scriptures." He says (see 41st Homily on St. John's Gospel)—"Wherefore Christ, when he referred the Jews to the Scriptures, sent them *not* to a mere reading, but a careful and considerate search; for he said not 'read the Scriptures,' but 'search the Scriptures;' * * * He bids them now dig down with care, that they might be able to discover what lay in the depth below."

On this text, however, Mr. Aylmer exercises his private judgment, in a manner which many Protestants would not have courage to imitate; and, notwithstanding the authority of the Greek Fathers and the Irish Roman Catholic bishops, prefers the rendering, "Ye search the Scriptures." In our last number we consented to waive the question whether Mr. Aylmer is right in this opinion. It is sufficient for our argument if the Jews were right in searching the Scriptures. We asked him accordingly—"Did our Saviour approve or disapprove of the conduct of the Jews in searching the Scriptures?" To this question we have not got a satisfactory reply. Mr. Aylmer tells us, that our Lord's words—"Ye search the Scriptures"—do not express either approbation or condemnation of the Jews' conduct in so doing. It is true, perhaps, that these words do not express that our Lord approved of the conduct of the Jews in searching the Scriptures; but we think that the context implies it plainly. At all events we call upon Mr. Aylmer to tell us plainly, does he think the Jews were wrong in searching their Old Testament Scriptures? We cannot think that he will venture to say they were. But if he admits that the Jews were not wrong in this search, our argument proceeded thus.

We asked for some proof that Christians are not to read the Scriptures which are given them, as freely as the Jews were permitted and taught to read theirs. The early Christians *had been* Jews. As such they were used to daily reading of their Scriptures. When Christians, they would, naturally, read what the Apostles wrote, unless they were forbidden. We, therefore, said—"It is impossible to believe that such a change would have been introduced, *without being formally and distinctly notified*. We shall anxiously look for Mr. Aylmer's views on this subject; but think we may safely challenge the priests of the Church of Rome to produce any such notification." And as Mr. Aylmer has, certainly, produced no such notification, we now refer him to the fact, that St. Paul wrote his epistles to all the believers in the Churches he addressed. He directs his letters, not to the bishops or to the clergy exclusively, but to the faithful brethren. Now, can it be supposed that the persons to whom he directed his letters were not allowed to read them? Must they not (in the absence of all directions to the contrary) have thought themselves as well entitled to read these letters—as, and as much bound to read and learn them—as they had been to read the Old Testament while Jews?

(2) Mr. Aylmer seems to think that there was a striking difference, in this respect, between the Jewish and Christian revelations, in that the latter was an unwritten revelation for some years, while the former was given in writing from the first. With the exception of the ten commandments, this is an error. Moses did, indeed, write what was said to him at Sinai (Ex. xxiv., v. 4) and he read it to the people, but did not give the book either to them or the priests. While he lived (for 40 years) it was, "Hear, O Israel;" but when he came to die, he wrote all that he had said, and gave the book in charge to them.—Deut. xxxi., v. 9 and 26. So while the inspired Apostles lived, they declared with authority what Christ had said to them; and, after their death, their writings were looked upon as the great depository of their revelation.

Mr. Aylmer says, that "it was not a written law which was divinely prescribed for our guidance, but the teaching of the Apostles." These two things ought not to be contrasted; for the question is, how the teaching of the Apostles is made known to us; and we hold that the teaching of the Apostles is altogether contained in the written word, and that it is by means of that word alone that we can learn with certainty that any particular doctrine was taught by the Apostles. Mr.

Aylmer's argument is, in fact, "They who heard the Apostles with their own ears could tell with certainty what were the doctrines taught by them, without any appeal to Scripture; therefore we, 1800 years after, can also tell with certainty what the Apostles taught, without any use of their writings." Need we point out the fallacy of this argument? We shall presently show from whom Mr. Aylmer borrowed it.

(3) He then quotes a passage from Irenæus. We hope, in a future number, to lay before our readers the views of St. Irenæus as to the sufficiency of Scripture; but we shall not here lengthen remarks already too long. The passage quoted by Mr. Aylmer presents no difficulty to any one who has read our preliminary remarks. We do not deny that any one may attain by oral instruction alone (if his teacher instruct him rightly) a complete knowledge of the doctrines of the Christian faith.

We believe that we are bound to use every means in our power to arrive at a correct knowledge of the truths which Christ has given us. If the Holy Scriptures had not been left us, we might have learned, through uninspired channels, a few of the leading facts of our religion; but does this prove that now, that God has given us the Scriptures, we should be justified in neglecting to obtain, by their means, a more perfect knowledge of the truth? If God had given us no eyes, we might have been able to grope our way about; but this is no reason why we should refuse to use our eyes, now that he has given us them.

We have just said that any one may obtain a knowledge of the truth by oral instruction, if his teacher instruct him rightly. The limitation is necessary, because the very book of Irenæus, to which Mr. Aylmer refers, is directed against a set of heretics who did give oral instruction to their followers, but who, unfortunately, taught them wrong. Irenæus himself explains to us the reason why he was forced to have recourse to arguments from tradition. These heretics, it seems (Adv. Hær. Lib. iii. 2), "when reprov'd from the Scriptures immediately began to accuse the Scriptures themselves, as if they were not correct, nor of authority, and as if they were ambiguous; and as if the truth could not be discovered from them by those who were ignorant of tradition; for THAT THE TRUTH WAS NOT DELIVERED IN WRITING BUT ORALLY." Does Mr. Aylmer recognise this argument?

(4) Mr. Aylmer "dissents from our proposition, that the reading of the Scripture is unquestionably of a moral nature." He mistakes our meaning. We meant that "reading" is a moral, not a ceremonial duty: that it was not one of those ceremonies and observances which ceased with the Jewish ritual, but that reading and searching God's written revelation to man is a duty springing from man's relation to God.

Mr. Aylmer supposes us to have said, that the things contained in Scripture are moral, and not immoral. We did not say so; because we never questioned this ourselves, nor supposed that any other Christian did. Here we leave our reason, and believe that God knows better what is good for man than we know. And it is with grief and astonishment that we find Mr. Aylmer, understanding our proposition as he did, taking the opposite side, and prepared to say, or to insinuate, that the Bible is "immoral!" and that a regard to morality should prevent females reading it. Will he force us to turn to the books in which Roman Catholic priests are educated for the confessing of females?

We believe that adultery is an immoral act; but we believe that God's command—"thou shalt not commit adultery"—is moral; and, on the same principle, we maintain the morality of all Scripture. Mr. Aylmer himself maintains (and here we thank him for it) that it was exclusively of the Old Testament that Christ said—"Search the Scriptures." Yet it is the Old Testament he considers too immoral to be read. And, perhaps, Mr. Aylmer would say that it was of the Old Testament, too, that St. Paul said this—"ALL Scripture, inspired of God, is profitable to learn, to reprove, to correct, to instruct in justice."—2 Tim. iii. 16. We heartily regret this part of Mr. Aylmer's letter; but we fear that those who would restrain the Scripture, do often lose their reverence for it more than they suspect themselves.

(5) Mr. Aylmer justifies that which he says we call the "locking up" of Scripture, by the express command of Christ himself—"Neither cast ye your pearls before swine."—Mat. vii. 6. We adopt the text and the principle. Christ's ministers and faithful people are not to persist in speaking of Gospel mysteries, to those who hear only to mock and scoff. But we do not see how the command is fulfilled by the Church forbidding such men to read. Will they refrain from reading, because she forbids them?

In claiming a more general reading for Irish Roman Catholics, our question with those who oppose us may be rather of detail than principle. What are the facts? Is the Bible read, or possessed, by one in twenty of Irish Roman Catholics? Are the nineteen in every

* It should be noticed, however, that the only doctrines communicated by tradition of which Irenæus speaks are such as are contained in the Apostles' Creed, and on which Protestants and Roman Catholics do not differ.

twenty "swine?" Are they "profane libertines" and "hardened Atheists?" If they be such, we would not give them "pearls," save in the hope that their present guidance only had made them such. But we deny the fact. The priesthood boast of the faith and morals of the Irish Roman Catholics: and we believe that they have a zeal for God, though not according to knowledge. If those nineteen in twenty who are at present without the Bible, be not such as are unfit to receive the "pearl of great price," then we call on Mr. Aylmer to aid us in stimulating them to acquire it.

(6) Mr. Aylmer speaks of "the discretionary power of forgiving and retaining sins." We take this to be one of the worst popular errors prevailing among Roman Catholics. But we deny that such a doctrine is taught by the best divines of the Roman Catholic Church. They say that the power is *not* discretionary; that the priest can forgive only whom God intends to forgive, and bind only those whom God intends to bind. Mr. Aylmer must have heard of the "Clave errante;" that the priest's act, if contrary to what God intends, is of no effect whatever; and if the priest cannot bind whom God intends to loose, or loose whom God intends to bind, still less can he withhold the Scriptures from those whom God intends should read—since we read of no power at all being given to him to withhold the Scriptures.

[Our reply to the remaining paragraphs of Mr. Aylmer's letter is in type; but we are compelled, from want of space, to postpone it till our next number.]

FARMING OPERATIONS FOR JUNE.

(From the Irish Farmers' Gazette.)

Turnips.—Finish the sowing of Swedes as early as possible; after the 10th, it will be getting late for them, when Dale's hybrid or the Aberdeen varieties should be substituted, the sowing of which should be vigorously prosecuted during the month, and finished, if possible, by the end of it—beginning with the fallows, and finishing with those lands which have borne crops of vetches and rye, as they get cleared. The order in which the different varieties should be sown is as follows:—1st, Swedes; 2nd, hybrids; 3rd, Aberdeens; 4th, white turnips, which kind may be extended into the middle of July.

Hoing Turnips.—The earlier-sown turnips will have come into rough leaf some time during the month, after which they must be horse-hoed, hand-hoed, and singled out. These operations should follow each other closely, the great error in turnip culture being not thinning in time, when the plants are drawn up weakly, and otherwise injured. The distances apart to which the plants should be thinned out, under different circumstances, require much judgment and practical experience. In deep, naturally-rich loams, and sheltered aspects, Swedes will require a distance of from fifteen to eighteen inches, plant from plant; under less favourable circumstances, twelve to fifteen inches apart. As it is not desirable to grow the softer kinds large, as by so doing they do not grow firm and compact at the heart, twelve to fourteen inches apart will suffice for hybrids and Aberdeens; but the large white kinds must be grown within nine or ten to twelve inches apart, to insure a compact, nutritious root. After the plants are thinned out to their proper distances, the hoes and grubbers should be kept constantly going, to destroy weeds and pulverize the soil, till the crops are so much advanced as to be injurious to trespass amongst them.

Mangels and Sugar Beet will also be ready for thinning. The same rules that we laid down for Swede turnips are perfectly applicable to mangels. Should there be any blanks or misses in the Swede or mangel crops, they may be readily made up, at the time of thinning, by carefully transplanting some of the strongest plants. To insure success, refresh the spots to be transplanted, by turning over the soil, a few inches deep, with the spade or small three-pronged fork. Cut off the largest of the leaves, preserving the short and partially-developed ones at the heart; dip the roots in an adhesive puddle, composed of fine, rich earth and cow or sheep droppings, and dibble them in, taking care that the roots are not doubled up, but that they go down perpendicularly. The plants should not be inserted deeper than they originally stood, or they will not bulb well, but grow to tops. Moist, dropping weather is the best for this work, and the plants will require a little water till they are well established. A little guano, forked in before planting, or watering with liquid manure afterwards, will assist them greatly.

Carrots and Parsnips should be hand-hoed and singled out early in the month; thin them from nine to ten inches apart, plant from plant, in the rows, and in a few days put the horse-hoe and grubbers through them, which continue at intervals, to eradicate weeds, and keep the land loose and friable, till the crops shut them out.

Beans in drills, if early sown, will be in flower and well advanced; notwithstanding, if it has not been done before, the crop should get its final horse-hoeing, and the double mould-board plough run between, which may be used without injury, by attaching a whipple to the nozzle of the plough, &c., so as to elevate the swinge, and prevent their switching the bean-stalks.

Chicory will now require hoeing and singling out to a distance apart of eight or nine inches. Like all other root crops, they require the constant use of the grubbers to keep down weeds and pulverize the soil between the plants, which should be continued, as long as can be with safety. When this crop has been sown for soiling or depasturing stock, in the first case it will yield henceforth successional cuttings; and if the latter be adopted, it should be ready for stocking some time during the month.

Flax may be wed carefully till it is about six or seven inches high, after which it will be injurious to trespass on it.

Hemp should now be singled out to twelve inches apart in the rows, after which the spaces between should be cleaned and pulverized by the hand and horse hoes.

Rape—Continue the preparation of coarse and moory land for rape, by paring and burning, and afterwards cultivate the soil thoroughly. By the end of this, or early next month, the seed may be sown, which may be either broadcast and harrowed in, or sown in drills on the flat, or on raised drills, similar to turnips. The latter mode is to be preferred; and when well up, hoe and thin to twelve or fourteen inches apart in the rows.

Vetches may still be sown, in breadths according to requirement; they will come into use by the latter end of autumn, when much needed.

Cabbages—Continue transplanting in rich, well-manured soil, as the land can be got ready. Those already planted out will now require deep and clean cultivation, throwing up some earth to the plants by the double mould-broad plough, from time to time, as they can bear it.

Sheep should now be washed with as little delay as possible, preparatory to shearing them. For this purpose a clear, running stream, with a clean bottom, should be chosen, and, after being well washed, to clear them of all impurities, they should be turned out on a clean, short pasture, to allow them to drain thoroughly, before driving them home. There is little use in washing, and immediately driving them a distance, along dusty roads, by which their coats get nearly as foul as they were before. As soon as thoroughly dry let them be shorn; and as they leave the shearer's hand, let them be branded with the owner's initials. They should also be numbered, and have the distinctive marks of sex and age branded. As a preventive to scab, and to destroy ticks, this is the proper time to wash each sheep, after being branded, with the following wash:—

Corrosive sublimate ..	2 ounces.
White arsenic	2 "
Sul. ammoniac	2 "
Saltpetre	8 "
Spirit turpentine ..	1 quart
Starch	1 lb.
Tobacco-water	20 gals.

Keep this warmed in a pot over a slow fire, and rub each sheep well with it, using a bunch of wool for that purpose, wringing the wool occasionally, so that none of the liquor may be lost, or the animal more than wet all over with it. If the sheep are bad with scab, it should be made stronger—that is, by adding but 10 or 5 gallons of the tobacco-water to the above proportions of medicines, according as the disease is more or less virulent. After a week, if there are any ticks remaining, they must be amongst the lambs, which may be dipped in the weaker solution, or in a mixture of one pound of arsenic, two pounds of soft soap, and four ounces of assafetida, to twenty gallons of water; the assafetida is added to prevent the attacks of the fly, which will be active henceforward, and will require the most vigilant attention on the part of the shepherd and his attendants, to prevent damage from this pest, which, otherwise, may destroy the animal in a few hours. The moment a sheep or lamb is observed to be attacked, the maggots should be dislodged with a pointed stick, and sprinkle in a little dry, finely-powdered white lead through the wool and down on the excoriated skin, which will dry up and heal the part. Smearing the sheep and lambs over with water, strongly mixed with a-safetida, mixed to a consistency of thin paint, with a little of their own dung, is a very good preventive to the attacks of the fly.

Dairy Stock.—Let the cows have as frequent a change of pasture as possible, in order to increase both the quality and quantity of milk. In hot weather, when tormented by the gad-fly, they should be brought under shelter of the house, and be liberally supplied with soil. Send, during the month, a proper proportion to the bull, and some more next month, so as to meet requirements next spring and summer.

Pigs.—Supply the store pigs in the yards and styes with clover, vetches, cabbages, &c.; or they may be very economically kept in woods and plantations, both day and night, towards the end of the month; in the beginning they will require some additional food; but afterwards will be able to shift for themselves, or they may be grazed on well-enclosed clover paddocks.

Poultry.—Keep young birds from hot sun, confining them to the most shady places to ramble in; young turkeys will now require extra care, high stimulating feeding, and to be particularly kept from damp.

Horses.—Press of business still continuing, the horses must necessarily be hard worked, and will require a full allowance of corn with their green food.

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